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UNLAWFULNESS

OF

BLOOD-EATING,

SHEWED FROM

A View of the Tenure by which the Christian *Gentiles* from the Beginning held their Liberty in CHRIST from the Yoke of the Law of *Moses*.

By JOHN GLASS,

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BOOK-BINDING



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P R E F A C E.

HOW rare is it to find a Man, even in the Christian World, that will give himself the Trouble to go to the Bottom of a Question about any Doctrine or Precept of Revelation, when the Question is only, What says God?

We love to reason on abstract Notions of the Deity, and on Points that can never be fixed by Reasoning, as Liberty and Necessity, the Nature, first Rule and Principle of moral Virtue, the Being and Nature of material and immaterial Substances, and the Immateriality and Immortality of the Soul. And the most ignorant of us are the most dogmatick on all these Points; presuming that fine abstract Reasoning has decided and determined all: While we do not perceive, that our various Persuasions as to these Things are influenced the same Way as we see the most stupid of Mankind persuaded, to whom we sometimes appeal in these Questions; as, when we have done our best, on the Simplicity of Thought, and the as great Simplicity of Motion, in the Question about the Immateriality

riality of the Soul, we at last appeal to common inward Sense and Feeling for a Principle of Thought distinct from Matter.

We have a mighty Liking to Pictures, and are fond to see Nature imitated, but especially to behold human Nature painted to the advantage. We search History to behold with Admiration the Heroes in warlike Virtue, or philosophick Virtue, or in political and governing Virtue: For there we see what human Nature is capable of. And when the dark Side of it cannot but appear to us in many horrible Instances in fair History, that serves but as a Shade in the Picture to make the warlike, the philosophick or political Hero rise before us in all his Glory, and so affect us with a Sense of the Dignity of our Nature, as to set us on to shew it in ourselves. And how much have we been exercised in pointing out to one another the beautiful Stroaks of these Painters, the Poets and Orators. We labour to understand all the Languages wherein such Philosophy, History, Oratory and Poetry is preserved to us, and think our Labour well bestowed in translating all those fine Things in the best Manner into our own Language. And some of us break our Heads all our Days on the Porch to Learning, mere Language.

In all this every one of us, as severally exercised, imagines that he answers the great End of the
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P R E F A C E.

human Make: For who denies that Man is made for Knowledge and Reasoning, and that this is the grand Thing in Man? And as we are thus employed, we conceive ourselves to be rising high above the common ignorant Herd of Mankind, to see Beauties and feel Delights far beyond their Reach, or to be diving into mighty Depths for Treasures hid there from the poor ignorant Vulgar. Yea and by this we conceive ourselves fitted to conduct the rest of Mankind in the Business they have to do with God.

But if our Honour in Life, our Gain and Pleasure, has no Connexion with the learned World, and lies rather in the common Course of the busy World; a Question or Point of mighty Moment among the Learned, will be the merest Trifle in the World to us. Shall I trouble my Head about Things that will never increase my Stock, promote the Credit and Honour of my Family, nor give me a sweeter Relish of Life? Let the Learned break their Heads about these Matters; I leave them to their better Judgments, to mind Things of greater Importance, substantial Things that a Man can get between his Finger and his Thumb. Connect Religion itself with these Things, (for some Religion we must have), and I'll be as religious as you please.

But says one, who launched as far as any other into the World of Wisdom and Knowledge, the
World

World of Pleasure, Politeness and Grandeur, and even the trading World, and from the greatest Experience of it all declares it to be all Vanity: Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole of man. This is the proper Use of him, this is all that he serves for.

If Man was made to know and to love God, this is the Love of God, that we keep his Commandments; to which we are told, that the Course of the wise, the grand and busy World is so opposite, that we must not be conformed to it, but transformed by the renewing of our Minds, if we would prove what is that good, and perfect, and acceptable Will of God.

The Learned have applied their Learning to the Book of God; and they are telling the rest of Mankind what is his Will by their Skill in Language, by their Knowledge of the Philosophy about moral Virtue, and by abstract Reasoning; and after all we hear rather from them what in their Reason he ought to say, than what he indeed says. Much Labour is bestowed upon the Question, What God should in Reason, and according to the Fitness of Things, say to us? how he should deal with us? where and how far it is proper for him to interpose his Authority? and where he should lay the greatest Stress in his Dealings with us? But, aside from this, we are not much troubled about the Fact: What
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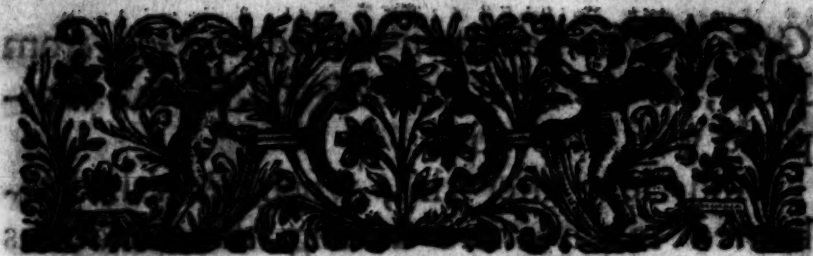
is indeed his Mind and Will? what says he? and what would he have us to do? It appears in the common Course of Doctrine and religious Practice, that this plain Question is far from being the only one, as it ought to be; or else it is too plain, that we rarely seek to know in good earnest in order to do.

*As to the Book of God in our Hands; if we receive it as his from Tradition and the Authority of the Church, we never doubt to take the Meaning of it from the same Hand; and so we go upon the Question, What says our Church? and what said the Fathers? But if we receive it because to us it appears rational in the main Scope of it, and agreeable to our Principles of Reason, then our Reason, that led us to it, must give us the Sense and Meaning of it; and so, whatever appears agreeable to our Reason, must be the revealed Will of God. And if there be any thing in that Book shocking to our Reason, or any thing that appears trifling or of no great Importance, we are sure God the Author of our Reason (and we have it right) cannot lay much Stress upon that. So we inquire, What says our Reason? and then the Bible gives us a fine System of moral Virtue. And next we inquire, What is it in this Book that appears of greatest Importance, particularly as to what it requires of us? and there we begin to cut and carve upon it, by distinguishing betwixt moral and
post-*

positive Precepts, to lay the greatest Stress on the moral, while we neglect or observe the positive as we see cause; though the Book plainly makes the whole Misery of mortal Man the Consequence of his Disobedience to a positive Precept, and makes our Salvation to depend on the Command, to believe that Jesus is the Son of God.

Few believe the Bible upon the Evidence that God himself gives in that Book, that has been kept indeed by the Church, but is not committed to any Men to give it its Gloss; for it interprets itself: And there are as few who take it as its own Interpreter, having no other Question but, What says it? and no other Guard against a false Gloss but, It is written again. Say that this itself is good Reason. If it be so, then I would be glad to see it more hearkened to and followed; but I would call it, Hearing God speaking to us in the Scriptures.

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The Unlawfulness of Blood-eating,

SHEWED FROM

A View of the Tenure by which the
Christian *Gentiles* from the Begin-
ning held their Liberty in CHRIST
from the Yoke of the Law of *Moses*.

THE Revelation and Divine Grant
of Liberty to all the *Gentiles* from
the Yoke of the Law given by
Moses, is in those Decrees which
were ordained *Acts* xv. See from
vers. 22. to 30.

This happened in consequence of God's
opening the door of faith to the idolatrous
Gentiles by the Ministry of *Paul* and *Barna-
bas*; as may be easily seen by any attentive
Reader of *Acts* xiii. 2. 3. & 44. to 49. xiv.
15. 21. 22. 23. & 27. and xv. 1. 2.

These Decrees were delivered by *Paul* the
Apostle of the *Gentiles*, to Churches of those

Gentiles who had been turned to God from Idols; as we see from *Acts* xvi. 1. 4. compared with *Lev.* xiv.

And, long after this, when Paul had laboured much more among the idolatrous Gentiles, James and the Elders in Jerusalem repeat this to him, as a standing Law with respect to the Gentiles which then believed, after he had declared to them particularly what things God had wrought among the Gentiles by his ministry. They say to him, *As touching the Gentiles which believe, we have written and concluded, That they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.* See *Acts* xxi. 18. 19. 20. 21. & 25.

This was decreed in the Church at Jerusalem, from whence, according to the Prophecies, the law and the word of the Lord was to go forth to the Gentiles, to put an End to the Enmity and Strife betwixt them and the Jews, *Ijai.* ii. 3. 4. And it is the Answer of a Question that came from Antioch, moved there by certain Men which went out from the Apostles at Jerusalem, pretending their Authority for what they said, *Acts* xv. 1. 2. 23. 24. This Question was touching the Necessity of bringing the believing Gentiles under the Obligation of the Law of Moses by Circum-

Circumcision, in order to their being held and acknowledged as Partakers with the believing Jews in the Salvation that is by Christ.

The Agreement of the whole Church in Jerusalem with the Apostles and Elders, in their Answer to this Question, was influenced, first, by what Peter said of the Testimony that God had given to the uncircumcised Proselytes of the Gate, who received the Gospel at first from his Mouth, putting no Difference between them and the circumcised, *Acts* vi. 7. 8. 9. 10. 11. 14. with *chap.* x. & xii. 17. 18. and then, by what Paul and Barnabas narrated concerning the Uncircumcised who had been turned to God from Idols by their Ministry, among whom they had been labouring at the hazard of their Lives, *Acts* xvi. 12. 26. with *chap.* xiii. & xiv. and likewise, by the Application that James made of the Prophecy of Amos to all the Gentiles that had turned to God, without any thing like a Foundation for an Exception of those turned from Idols, *Acts* xv. from *vers.* 15. to 20. Or, if we would go about, to make any such Exception, and restrain the Decrees concerning the Liberty of the Gentiles to the Proselytes of the Gate, and apply the Answer of the Question that came from Antioch to these only, and not at all to the Gentiles turned

From Idols, as some do, for no other Reason but because the Church in *Antioch* at first consisted of such; we should find ourselves, in that Case, plainly contradicted by *James* himself, who applies this Answer of the Question that came from *Antioch* expressly to the idolatrous *Gentiles* converted by *Paul*, *Acts* xxi. 19. 20. 25.

The Answer then of the Question comes to this, That there is no Obligation upon any *Gentile* Convert to be circumcised, and so to keep the Law of *Moses*; but that all the believing *Gentiles* are Brethren in Christ to the believing *Jews*, and Sharers with them in his Salvation, to all Intents and Purposes, without Circumcision, or keeping that Law. And, at the same Time, it is decreed by the same Authority, and agreed to in the same Manner, and in the Answer to that same Question, That these *Gentiles* are obliged to these necessary things, viz. to abstain from pollutions of idols, *vers.* 20. i. e. from meats offered to idols, *vers.* 29. and from blood, and from things strangled, and from fornication.

In this manner therefore did the *Gentiles*, from the Beginning, hold the Grant of Freedom from the Burden or Obligation of the Law; bearing the Burden or Obligation of these necessary Things laid upon them in the Charter by which they held their Liberty.

I. They

Lo They were bound to abstain from Idolothytes, or Meats offered to Idols.

They were not to imagine, that this Liberty from the Law of Moses (by which every thing pertaining to Idolatry was Abomination) gave them any more Indulgence as to partaking with Idolaters even in the Meats they had offered to their Idols. For, as eating, knowingly and wittingly, of Idolothytes, was the Worship of Idols or Idolatry, (1 Cor. x. 7.) it was no less contrary to the true Christian Purification than it was to the Jewish; the Gospel being the clearest Discovery of the true God against all Idols and all Idolatry, calling the Gentiles every where to repent of it under the Pain of eternal Judgment.

It is true, some of the *Corinthians* reasoned themselves into the eating of Idolothytes, by Inferences drawn from this Principle, opposite to Idols, and agreed to by the Apostle, viz. *That an idol is nothing in the world, and that there is none other God but one.* But the Apostle declares himself much against their Practice inferred from it, and condemns the Practice two Ways. 1. He supposes their Inferences to hold so as they could eat with Clearness of Conscience, as being firmly persuaded, that the idolothyte is not any thing, seeing the idol is not any thing; and that, af-

ter all that could be done in the way of offer-
 ing the Meat, it still remained the *Lords*;
 because the *earth is his, and the fulness there-
 of*. But, even upon this Supposition, that
 they did not forbear these Meats for the sake
 of their own Conscience, he shews them, that,
 not only in regard to the Conscience of the
Gentile Idolater, who hardened himself in
 his Idolatry against the Gospel by their par-
 taking with him in his Idolothytes, and the
 Conscience of the *Jew*, who was ready to
 stumble at Christ as an Indulger of Idolatry
 upon this Practice of the most knowing
 Christians; but especially for the sake of their
 weak Brother's Conscience, who, though
 turned to the true God from Idols, did not
 know, as they, that an Idol was nothing;
 they ought by all means to abstain from such
 Meats; because their Brother, who had not
 their Knowledge to boast of, and could not
 eat with so clear a Conscience as they, might
 be tempted, by their Example, to sin against
 his own Conscience in eating those Meats.
 See *1 Cor. viii. and x. from vers. 23. to the*
End. But then he affirms, that the Things
 the *Gentiles* sacrificed, they sacrificed to *Dæ-*
mons, who affected the Worship from Men
 that is due only to God, or to the Divine
 Mediator, (pointing, as would seem, to

Levit.

Levit. xvii. 5. 6. 7.); and thereby he shews the Unlawfulness of eating of these Sacrifices; as being a partaking with Dæmons; perfectly inconsistent with their partaking with the Lord, or having any Part in his Table, *1 Cor. x. 7. 14. 19. 20. 21. 22.* He forbids the eating of Idolothytes, as Idolatry, in these Words, *Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and drink, and rose up to play; and, My dearly beloved, fly from idolatry.* He takes up the Force of all they had to say for it, and of their Evasion from the Strength of his Exhortation, in these Words, *What say I then? that the idol is any thing, or that the idolothyte is any thing?* And he answers it and sets it aside in these Words: *But I say, that the things which the Gentiles sacrifice, they sacrifice to dæmons, and not to God; and I would not that ye should have fellowship with dæmons. Ye cannot drink the cup of the Lord and the cup of dæmons; ye cannot be partakers of the Lord's table and of the table of dæmons. Do we provoke the Lord to jealousy? are we stronger than he?* Thus he says, the Sacrifices of the Gentiles went really to Dæmons, so that they could not be partaked of without partaking with those who were not at all Gods; as their Worshippers supposed and called them, but in reality wicked Ri-
 vals

vats to the Lord; whom the Partakers of his Table provoked to jealousy by partaking in their Sacrifices. And thus, in the plainest Manner he makes Abstinence from Idolothytes a Term of Christian Communion; even as after this, in the Epistles to the *Asian Churches*, *Revel. ii.* the Lord declares his Hatred of the Doctrine that taught the Lawfulness of eating Idolothytes, and finds fault with the Church in *Pergamos* for having such as taught it in their Communion, *verf. 14. 15.* And by this we see how it was a necessary thing to abstain from Idolothytes.

II. They were obliged to abstain from Fornication.

This has an extensive Meaning in the New Testament, as we may see from *1 Cor. vii. 1. 2.* *It is good for a man not to touch a woman; but, for fornications, let every man have his own wife, and let every woman have her own husband.* This is according to the primitive Institution of Marriage to *Adam*, to which our Lord refers when speaking of Divorce. And whatever is beyond or beside this, in gratifying the natural Appetite that the Creator gave to the Male and Female for Generation, is Fornication according to the New Testament; as we see plainly from this Text, that all other ways of satisfying that Appetite, but by

by the Benevolence due from the Husband to his own Wife, and from her to her own Husband, are called *Fornications*.

And it appears from 1 Cor. v. that *Fornication* takes in Incest, even in the highest Degree of it. See *vers. 1.* The *Gentiles* knew very well the Evil of uncovering the Nakedness of any one whose *Nakedness* is called our *own* in the Law of *Moses*. They generally abhorred Incest upon what we call the direct Line; and so the Apostle says, *that one should have his father's wife, is such fornication as is not so much as named amongst the Gentiles*: But they did not so well know the Evil of Incest upon all the other Degrees forbid in the Law of *Moses*, nor did they stand so much upon them. And now, when God declared that they were not obliged by the Law of *Moses*, they were not to think that this gave them any more Liberty than *Israel* had, as to the Degrees of Nearness of Kin, or any more Indulgence to such Abominations as for which God said he cut off the *Canaanites* before his People, and would likewise cut off them, and the Strangers sojourning among them, if they should be guilty of them, *Levit. xviii.*

When Fornication is taken so largely as to include Incest as one sort of it, it must also comprehend in its Meaning every sort, as is before said. And the Apostle plainly excludes

Fornicators without Distinction from the Christian Communion, forbidding Christians (1 Cor. v. 9. 10. 11.) to company with fornicators; yet not altogether with the fornicators of this world, or, &c. for then must ye needs go out of the world: But — if any man that is called a brother be a fornicator, or &c. with such an one no not to eat. And the Lord says to the Angel of the Church in Pergamos, Revel. ii. 14. 15. But I have a few things against thee, because thou **HAST THERE** them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication; so hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. By this again we see how it was a necessary thing to abstain from Fornication. But there is some Ground for a Question, If the Sense that the Christian World has of this Necessity be influenced from this Authority? For,

III. They were the same way obliged to abstain from Suffocated and Blood, *απο του πνικτου και του αιματος*; that is, from Blood, either mixed with the Flesh, (as in Creatures smothered), or separated from it. Thus the ancient Christians understood it, as Tertullian informs us in his *Apology*, chap. 9. *Erubescat error*

error vester Christianis, qui ne animalium quidem sanguinem in epulis esculentis habemus, qui propterea quoque suffocatis & morticinis abstinemus, ne quo sanguine contaminemur vel intra viscera sepulto. And so it is the same thing that was said to Noah in the Grant of Flesh for Food, Gen. ix. 3. 4. *But flesh in its life, [or Soul] its blood, shall you not eat.*

Nature did not teach Man to kill and eat his fellow living Creatures; his Reason could not shew him any Right he had to do it: And therefore the Practice took its Rise from Revelation; even that same Revelation which we have in the ninth Chapter of *Genesis*, where the Grant of animal Food to Man is thus expressed, *Every moving thing that liveth, shall be meat for you; even as the green herb have I given you all things. But flesh in its soul, its blood, you shall not eat.* By the Words immediately following, *And surely your blood of your souls will I require, at the hand of every beast—and at the hand of man,* it would seem, that this Prohibition of Blood-eating to Men killing and eating Flesh, is intended as a Guard against the shedding of Man's Blood. But we must likewise observe here, that, in this Grant of Flesh for Food, there is a plain Reference to a former Grant that God, the Lord of Man's Life, had made of Food for him: For, when he says, *even as the green herb,* he plain-

ly points to the first Grant of Meat to Man; which we see Gen. i. 29. *Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat.* In that first Grant there was a Limitation, that served to shew Man's Dependence on his Creator and Lord, of whom he held his Life and his Food : For, Gen. ii. 16. 17. *The Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof, thou shalt surely die.* As Man could not be independent of his Creator, in whom he lived, and moved, and had his Being, and who made *meats for his belly, and his belly for meats* ; it was most meet, that he should live, not by what he did eat alone, but by the Word of his Lord God, that gave him Food for his Life, with a Restriction and Reserve which declared his Dependence, and manifested that he held his Life of him. So that his breaking through this Limitation, in eating of the forbidden Tree, was a plain Renunciation of his Dependence ; by which his Life was forfeited.

When Man was condemned to Death for his Disobedience, and when God had intimated his Design of Redemption through the
Death

Death and shedding of the Blood of that Substitute, *the seed of the woman*, which was prefigured in the Sacrifices, he gave to Man another Grant of Food, for sustaining his mortal Life more comfortably in the time of his Long-suffering: And in this new Grant of every living Creature for Meat, he reserves the *Blood*, even as he did that *Tree* in the former Grant of Herbs and Fruits of Trees. So that this Precept about Blood is of the same Nature with that concerning the Tree: Only, whereas that declared Man's Dependence on God as the Author and Lord of his Life, of which his Disobedience deprived him, this declares the sinful Mortal's Dependence on God as redeeming him from Sin and Death by atoning Blood; and Disobedience to this Precept, imports Disregard to that Blood, as being in effect a Renunciation of Dependence on the Lord God, the sovereign Author of Redemption by Blood.

For that this Prohibition of Blood-eating respected the Atonement, is most manifest from the Repetition of it to *Israel* by *Moses*, *Levit. xvii.* where the Lord gives charge about offering the Peace-offerings (whereof *Israel* did eat with him) at his Altar, in opposition to sacrificing their Meats to Devils, *vers. 7.* And he forbids them, or *strangers* sojourning among them, to eat *any manner of blood,*

blood, under the Pain of setting his face against the soul that eateth it, to cut him off,
vers. 10. And he gives this Reason for it,
vers. 11. 12. For the soul of the flesh is in the
blood, and I have given it to you upon the al-
tar, to make an atonement for your souls; be-
cause, the blood, it shall atone for the soul.
 Thus he plainly tells them, that this Precept,
 on which he laid so much, served to manifest
 their Dependence on him the sovereign God,
 giving them the Blood upon the Altar to atone
 for their Souls; that, by observing it, they
 might shew their humble Submission to his
Sovereignty in the *Substitution*, and testify
 their Reverence and awful Regard to the At-
 onement by Blood. But the true Atonement
 was not by the Blood of Beasts, which could
 not take away any real Sin, and the Respect
 due to it was on the account of the true At-
 onement, prefigured by it, which is only in
 the Blood of Christ shed for the Remission of
 Sins: And in this alone God's Words con-
 cerning the Atonement by Blood are verified.
 Therefore, when the *Gentiles* are admitted to
 share in the Salvation that is by this Blood,
 without the typical Sacrifices of the Law, they
 are commanded to abstain from Blood: For
 still the true Reason of the Prohibition re-
 mains: The everlasting Atonement, whereby
 the *Gentiles*, as well as *Jews*, are eternally
 saved,

saved, is by Blood that God hath given us upon the true Altar. And so this Prohibition of Blood-eating was always, and still is of the greatest and highest Importance.

It never had any relation to the Distinction betwixt *Israel* according to the Flesh and the *Gentiles*, which was established by the Law of *Moses*. It had not the Peculiarity of the *Jewish* People as the Reason of it, like the Prohibition of Meats that God pronounced unclean to them. Nor was Blood (by which almost all Things by the Law are purged) ever forbidden as unclean, like Swines Flesh, or like that which died of itself or was torn of Beasts, whereof a Stranger might eat, providing the Blood was separated from it: For the Stranger might not eat Blood, *Deut.* xiv. 21. with *Levit.* xvii. 13. 14. 15. 16. As Men do not use to buy and eat that which dies of itself unblooded, so any thing that died of itself or was torn (however blooded) was unclean to the People of *Israel* by the Law of *Moses*.

The *Gentiles* therefore were not to think, that the Declaration of their Freedom from the Obligation of that Law, which forbade the *Jews* the Use of several Meats as unclean, gave them any Liberty from the Obligation of the Precept about Blood, which was in the Grant of Flesh for Meat to all Mankind, and
 5718 that

that with a View to the Salvation of Men from Sin and Death by Blood. The Apostles declared this Precept to be still in force to the *Gentiles*, whom the Law of *Moses* did not bind, and made the Observation of it necessary in opposition to indifferent, even as Abstinence from Idolothytes and Fornication, and of as great Importance as any of these: For when they decreed against the Necessity of Circumcision and keeping *Moses's* Law to the *Gentiles*, in order to their being held as Members of the Church that is saved by Christ's Blood, they did then by the same Authority decree the *necessity of these things*: For this was the Necessity pointed to in the Question to which the Decrees are an Answer; and this is the Necessity to be looked for in that Answer, if we suppose that, when the Apostles and Elders of the Church in *Jerusalem* came together to consider of that Question, they gave it an Answer to the Purpose.

It is odd, to say, that by *these necessary things* we are to understand, these indifferent Things, made necessary at that Time only by the present Disposition of the believing *Jews*; the same of which that Church in *Jerusalem* then consisted who it seems were well disposed to give up Circumcision and the keeping of the Law of *Moses* to the believing *Gentiles*, but could by no means be prevailed with to give

give up the Article of Blood ! They who incline to talk at this rate must say further, That, by *these necessary things*, we must understand, partly such indifferent Things, and partly Things necessary in opposition to indifferent : For some of those Things that are here declared necessary, are owned to be very far from indifferent, and affirmed to be binding on all Christians in all Ages to the End of the World. Yet all this passes current among Christians as good sound Interpretation of Scripture.

But a Necessity arising merely from the Offence of the *Jews*, was full as great in the Matter of *Swines Flesh* as in that of *Blood* ; and it was as necessary for the *Gentiles* to keep the *rest* of the *seventh day*, to which the Proselytes of the Gate were as much obliged, by the Fourth Command, as they could be, by any Precept, to Abstinence from Blood ; which yet, we see, is declared necessary in the same Decrees that make these not necessary. *Moses's* being read in the *synagogues* every *Sabbath-day*, can never appear to be a proper Reason for the Necessity of the one, and not of the other. But a very good Reason it was, why the Apostles, Elders and Brethren in *Jerusalem*, should write unto the *Gentiles* that had been troubled with a false Gospel palmed on them as coming out from them ; a very pro-

per Reason why the Apostles should begin in this Manner to write the New Testament Revelation, that, as the Law was read in the Synagogues, so might the New Testament be also in the Churches, and particularly this notable Part of it, first committed to Writing, concerning our Liberty from the Yoke of the Law; which was accordingly delivered to the Churches to keep, even as the Law was kept in the Synagogues.

And thus we may see, with what Limitations we *Gentiles* from the Beginning held our Liberty in Jesus Christ from the Yoke of the Law of *Moses*; and particularly, that we held it with an exprefs Obligation laid upon us to abstain from Blood, which was never allowed to Men for Meat, neither before the Law of *Moses*, when the Grant of Animal Food was as full to *Noah*, and as largely expressed, as it is any where in the New Testament, nor under that Law, nor under the Gospel, which is the clearest Discovery of Salvation by atoning Blood: For, in the New Testament, which takes away the *Mosaick* Limitations of the extensive Grant of Animal Food to *Noah*, Blood is once and again as expressly excepted as it was to *Noah*; and, unless some part of Scripture-revelation can be produced that particularly removes this Exception, it will be im-

impossible to shew the Lawfulness of Blood-eating.

They who would say that this notable Exception is removed by the general Terms wherein the New Testament Liberty to eat of all Meats is expressed, may in the same Manner assert, that the Exception of Blood is fully taken away by these Words to *Noah*, *Every moving thing that liveth, shall be meat for you*; or that the Exception of the Tree of Knowledge was set aside by these Words to *Adam*, *Of every tree of the garden thou mayst freely eat*. And if their Argument be good, so was the Devil's Argument to *Eve*, when he commenced Interpreter of Revelation, and went about to make void the Exception of that Tree in this Manner, *Yea, hath God said, Ye shall not eat of every tree of the garden?* It needs not, one would think, be told Christians, that he is not a fit Pattern for them to imitate in the Interpretation of their Law. As for those Infidels commonly called *Deists*, or their enthusiastick Brethren the *Quakers*, they can have no Room to speak on this Question, till first, from their Principles of Reason and from the *Fitness of Things*, whereof they sustain themselves Judges both for themselves and for *the only wise God*, or from their *Light within*, their only Standard of all Scripture-interpretation, they be able to bring us their

Warrant for killing and eating the Flesh of their fellow living Creatures. And as for their beloved Distinction of *moral* and *positive*, Christians should leave it with them, as unscriptural, and full of doubtful Disputation, to make the best of it they can to help them out with their malignant Sneer at positive Institutions and Precepts; that is, at the grand Institution of Atonement and Salvation from Sin and Death by Blood, and all the Institutions and Precepts relating to it and depending upon it; which must be of little or no Consideration with us, in comparison with their moral Wisdom, or *knowledge of good and evil*, if we hearken to their Interpretation of Scripture. But they have as little Right to interpret Scripture-revelation to us Christians, as their Father the Devil had to interpret the Word of God to our first Parents.

As for the Arguments used commonly by Christians for the Lawfulness of Blood-eating, drawn from what is said in the New Testament, of Things that were unclean (as Blood could not be) to the *Jews*, and of Idolothytes, that needed a Question to be asked before they could be known to be such, and from the Circumstances of the Profelytes of the Gate, and from the Strangers being allowed by the Law of *Moses* to eat that which dieth of itself; these Arguments are fully obviated,
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by what is above said, to any attentive Reader; and it is not worth while to write for any other.

Protestants who find many Faults with the Church of *Rome*, have not blamed her for making void the Commandment of God concerning Blood, and giving Men a Liberty to eat it; but, while they agree with her in this, against the *Greek Church* and all the Eastern Christians, some of them have complained much of her taking upon her by her Authority to establish a Distinction of Meats in her Days and Seasons of fasting, binding Mens Consciences where God hath left them free; and so have applied to her that Prophecy concerning the Apostacy of the latter Times, which we have *1 Tim. iv. 1. 2. 3. 4. 5.* yet, from that same very Passage, they can bring an Argument to justify her in the eating of Blood!

But the first Christians, (who were not the worst of the kind), knowing the Import of the Precept concerning Blood, observed it most religiously. And though Questions arose amongst them about Idolothytes and Fornication, yet we never read of any of them who had the Confidence to say any thing in favour of eating Blood, or to move any Objection against the Obligation of the Precept about it, in any Case. Yea so notour was the Testimony

mony they gave of their Regard to the atoning Blood of Christ in the strict Observation of this Precept, that, long after the Time of the Apostles, their Persecutors distinguished them by it, even as the Persecutors of the Jews had used to distinguish and prove them by Swines Flesh. *Tertullian* says, in his *Apology*, cap. 9. *Inter tentamenta Christianorum, botulos etiam cruore distentos admovetis, certissimi scilicet illicitum esse penes illos, per quod exorbitare eos vultis. Porro, quale est, ut quos sanguinem pecoris horrere confiditis, humano inhiare credatis? nisi forte suaviorem eum experti. quem quidem & ipsum proinde examinatore Christianorum adhiberi ut foculum, ut acerram, oportebat, &c.* And they appealed to this as a most notour Fact, to shew their Enemies the Falshood of the Accusation against them, of killing and eating and drinking human Flesh and Blood: For this is also the Answer *Minutius Felix* gives that Accusation, *Nobis homicidium nec videre fas nec audire; tantumque ab humano sanguine cavemus, ut nec edulium pecorum in cibis sanguinem noverimus.* And the Confession of *Biblis*, one of the Martyrs of *Vienna* and *Lyons*, is remarkable to this Purpose, and should not be slighted by those who shew much Regard to the Testimony of Martyrs in other Cases.

Πως αν παιδια φεγαιν οι τειντοι, ος μηδε αλογων ζων αιμα φανειν εξον;

And they who pay Deference to the Authority of Synods and Councils, should consider one of these ancient Canons, commonly called Apostolick, *can. 63.* Ει τις επισκοπος, η πρεσβυτερος, η διακονος, η ολος του καταλογου του ιερατικου, φανη κρεα εν αιματι ψυχης αυτου, η θηριαλων, η θνησιμαιον, καθαιρειδω. τουτο γαρ ο νομος απειπεν. ει δε λαικος ειη, αφοριζεδω. For here they have ancient Church-authority for Abstinence from Blood and unblooded Flesh, as being a Precept of the divine Law, and as a Term of Christian Communion; and it will be hard for them to produce as good Authority of the kind to the contrary.

It was before observed, that there is a Connexion hinted in the Precept to *Noah* betwixt the Blood which is the Soul of the Beast and the Blood of Man's Soul. Agreeably to this, we see the ancient Christians in their Apologies, and the Martyrs, pleading and arguing upon this Connexion: And therefore it could not appear so ridiculous to them, as it may do now in the Christian World, to forbear the Blood of Beasts out of Respect to the Atonement in the Blood of Jesus Christ. As it is without Controversy, that all Christians, for several Ages after the Apostles, forbore to eat Blood or unblooded Flesh; it is evident, that they could not then believe the Transubstantiation of the Wine in the Eucharist: But
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In after Ages, they, who came the length of believing that, and offering the Cup of Blood as a Drink-offering to God, had no more Reason for abstaining from Blood, than the *Gentiles* had who offered Drink-offerings of Blood to their Gods.

F I N I S.



John Caird
February the 6th 1748

